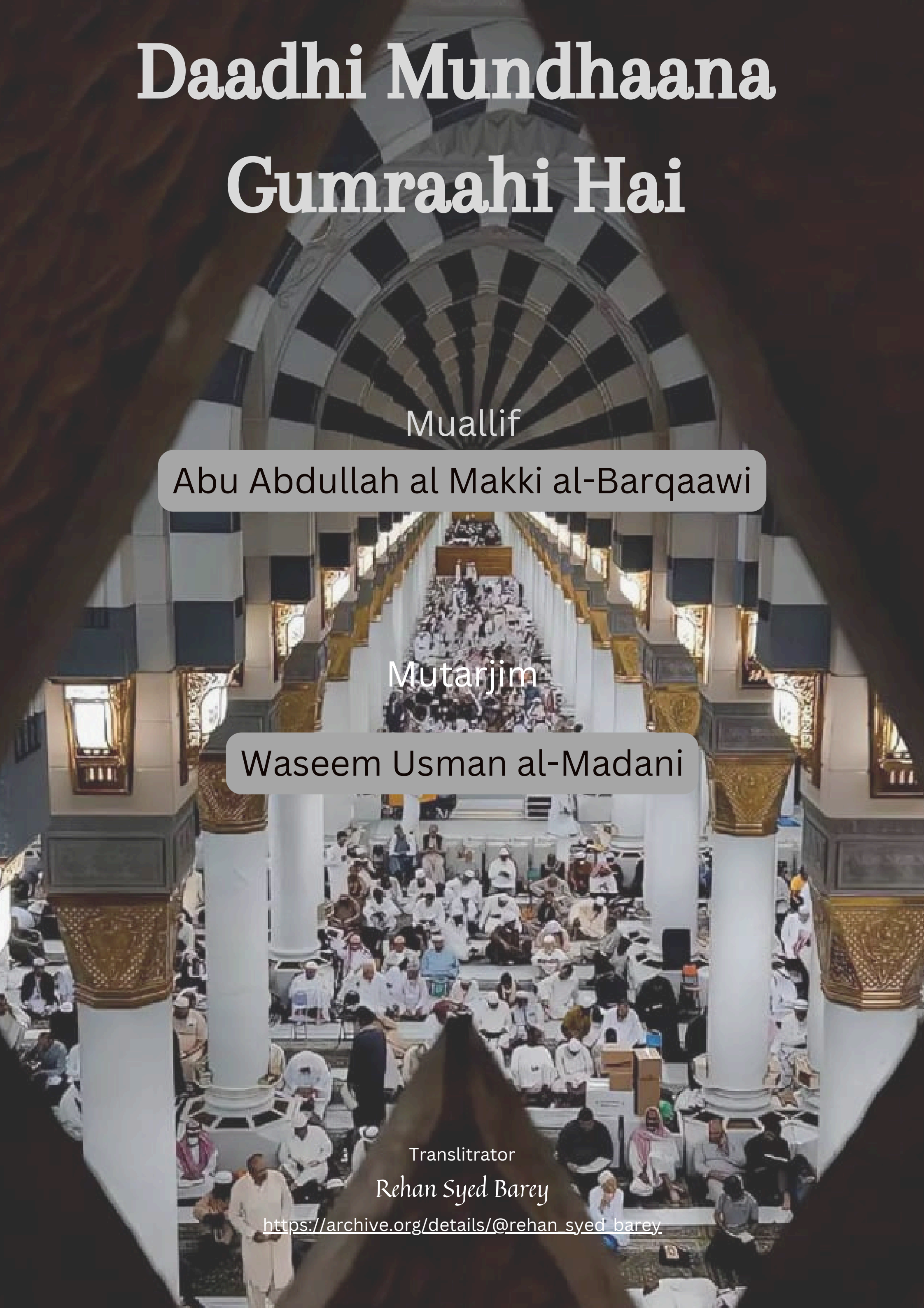

Daadhi Mundhaana Gumraahi Hai

Muallif

Abu Abdullah al Makki al-Barqaawi

Mutarjim

Waseem Usman al-Madani

Translitrator

Rehan Syed Barey

https://archive.org/details/@rehan_syed_barey

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translitrators Note:

اَلْحَمْدُ لِلّٰه وَ صَلَاةٌ وَسلَامٌ عَلٰى رَسُوْلِ اللّٰه وَ عَلٰى آلِهِ وَصَحْبِهِ وَ اَهْلِ بَيْتِهِ، اَمَّا بَعْدُ:

Daadhi ke unwaan par ye bahut chota magar ek jaame risaala tha jise maine kai saal pehle roman mein transliterate kiya tha.

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Allah is koshish ko qubool kare aur ham sab ko sunnat e Rasool (s) se mohabbat karne waala aur poori tawajjo ke saath un par amal karne waala banaae. Aameen

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro’n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّد وَاٰلِهِ وَصَحْبِهِ وَسَلَّم.

Duaao’n ka taalib,

Rehan Syed Barey
Riyadh, Saudi Arabia
First Edition: July 14th 2011
Latest Edition: Dec 16, 2024 - Jumada al-Thaani 15, 1446

Harf-e-Naashir:

اِنَّ الْحَمْدَ لِلّٰہِ نَحْمَدُہُ وَ نَسْتَعِنُہُ وَ نَسْتَغْفِرُہُ وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰہُ فَلَا مُضِلَّ لَہُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَہُ وَأَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّل اللّٰہُ وَحْدَہُ لَا شَرِيْكَ لَہُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُہُ وَرَسُوْلُہُ... أَمَّا بَعْدُ:

Tamaam taareefi'n Allah ke liye hi hain, chunaache ham usi ki hamd o sana karte hain, usi se madad maangte hain aur usi se bakhshish ke talabgaar hain, ham apni nafisyaati khwaahiso'n ke shar aur apne amalo'n se Allah ki panaah chaahte hain, jise Allah hidaayat de phir use koi gumraah nahi kar sakta aur jise Allah hi gumraah karde to phir use koi hidaayat bhi koi nahi de sakta.

Main gawaahi deta hu'n ke Allah ke siwa koi ilaah nahi wo akela hai uska koi shareek bhi nahi aur main is baat ki bhi gawaahi deta hu'n ke Muhammad ﷺ Allah ke bande aur Rasool hain.

Amma Baad:

Allah Ta'ala ka irshaad hai:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٦﴾
مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ
﴿٥٧﴾ اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ﴿٥٨﴾

(Surah-adh-Dhaariyaat: 56-58)

Maine Jinn o ins Ko Sirf Apni Ibaadat Ke Liye Paida Kiya Hai. Chunache Na To Main Unse Kisi Qism Ka Faaeda Chaahta Hu'n Aur Naahi Main Ye Chaahta Hu'n Ke Wo Mujhe Kuch Khilaae'n Pilaae'n (balke) Allah Hi Dar-haqiqat Zabardast Quwwato'n Ka Maalik Hai.

Allah Ta'ala ne is aayat e karima mein bilkul saaf-saaf irshaad farmaya hai ke usne logo'n ko ibaadat ke liye paeda kiya hai, chunaache logo'n par waajib hai ke apne maqsad e takhleeq ka hamesha lihaaz rakhe'n duniya ki lazzato'n se parhezgaari ikhtiyaar karte hue, kinaara-kashi ikhtiyaar kari'n kyou'n ke duniya to mitne ki jagah hai naake tikne ki, ye to bas ek guzar-gaah hai naake saraah-gaah[1], aqalmand log usse apna daaman bachaate hain aur Allah aur uske pyaare Rasool Janab Muhammad ﷺ ke faraameen ki paerawi karte hain yaha’n tak ke Allah bhi unse mohabbat karne lagta hai, lihaaza har wo musalman jo ke daadhi mundhaata hai aur har wo shakhs jo Allah ka baaghi hai use chaahiye ke ab bhi hoshiyaar ho jaae aur usse pehle ke waqt guzar jaae wo apna maqsad-e-takhleeq yaad karle warna phir pachtaawe se kuch haasil na hoga.

وَ صَلَّى اللهُ عَلَيْهِ وَ صَحْبِهِ وَ سَلَّم.

Abu Abdullah al-Makki al-Barqaawi

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[1]

Q: Daadhi rakhna waajib hai ya sunnat?

A: Daadhi rakhta Quran o Hadees, fe'l e Rasool Allah ﷺ, fe'l e Sahaaba o Taabaeen o Atibba-taabaeen aur chaaro'n maslako'n (Ahnaaf, Maaliki, Shaafai aur Hambali) o deegar ulamaa e ikraam ki roo se waajib hai.

Hadees shareef se dalaael

Go-ke daadhi rakhne aur daadhi mundhane ki hurmat se mutaalliq be-shumaar sareeh ahaadees waarid hui hain, magar fil-haal ham sirf 2 ahaadees ke bayaan par iktifa karte hain, jinki roo se daadhi rakhna waajib aur daadhi mundhaana haraam saabit hota hai.

Pehli Hadees: Ibne Umar ؓ se riwayat hai ke Nabi e Kareem ﷺ ne farmaya: "*Mushrikeen ki mukhaalifat karte hue daadhi rakha karo aur mooche'n katra karo*". (Bukhari)

Doosri Hadees: Abu Huraira ﷺ kehte hain ke Rasool Allah ﷺ ne farmaya: "*Mooche'n katro aur daadhi rakho aur (is tarha) majoosiyo'n ki mukhaalifat karo*". (Muslim)

Quraan e Karim Se Dalaael

Jahaan tak Quran e Kareem se dalaael ka taalluq hai to ulama ikraam ne us aayat jis mein Allah Ta'ala ne iblees e laeen ka daawa zikar kiya hai ke usne kaha:

> (Shaitaan ne kaha) Main Unhe'n Biz-zaroor Behkaaunga To Wo Yaqinan Allah Ki Banaai Hui Shakl Bigaad Denge.

لَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ.

(Surah-an-Nisa: 119)

Ulama is aayat ki tafseer mein farmate hain ke Allah ki banaai hui shakl bigaadna ye bhi hai ke koi daadhi moondhe chunaache jo shaqs daadhi moondhta hai to dar-haqiqat shaitaan e mardood ki marzi par chalta hai.

Afaaal e Nabi Kareem ﷺ se dalaael:

Sahih ahaadees e mubaaraka se saabit hai ke Nabi e Kareem ﷺ ki daadhi bahut ghani thi, go-ke is silsile mein bhi kai ahaadees waarid hui hain, magar fil haal ham un mein se 2 sahih ahaadees ka zikr karte hain.

Pehli Hadees: *"Abu Muammar kehte hain ke main ne Khabbab* رضي الله عنه *se dariyaft kiya ke Rasool Allah* ﷺ *Zohar aur Asr ki namaz mein qirat kiya karte the? To unho'n ne kaha: Haa'n. Hamne poocha ke aapko kaise maaloom hua? To unho'n ne kaha: Unki daadhi hilne se"*. [1]

Doosri Hadees: *"Jaabir bin Baseera* رضي الله عنه *kehte hain ke Rasool Allah* ﷺ *ke aage ke sar ke baal aur daadhi ke kuch baal safedi maael ho gae the, jab wo tel lagaya karte the to safedi zaahir nahi hoti aur jab baal bikhere hue hote to zaahir hojaati aur wo ghani dadhi wale the"*.[2]

Afaal e Sahaaba Ikraam se dalaael:

Jahaa'n tak Sahaaba Ikram (riz) ke afaal ka taalluq hai to un mein se kisi ek se bhi ye baat manqool nahi hai ke unho'n ne daadhi moondhi ho ya moondhne ko jaaiz bataaya ho, kisi ko moondhne ka hukm diya ho ya ye kaha ho ke daadhi rakhna mahez ek sunnat hai. Balke un sab ne daadhiya'n rakhi hui thee'n albatta Abdullah bin Umar رضي الله عنه se mansoob hai ke jab wo Hajj ya Umrah se faarigh hote to apni daadhi ko mutthi mein pakadte aur phi jo baal mutthi se zaaid hote unhe'n kaat dete, is riwaayat ka bayan bhi in sha Allah aage aaeyga ke ye riwaayat bhi ghair mashroot tariqa par moondhne ya qhat banaane par dalaalat nahi karti.

Isi tarha kisi bhi taabai ya taabaeen se ye waarid nahi hai ke unho'n ne kaha ho ke daadhi rakhna to mahez ek sunnat hai ya ye ke daadhi moondhne mein koi harj nahi aur jaha'n tak chaaro'n maslako'n ke ulama aur deegar motabar ulamaa ka taalluq hai to sabhi daadhi moondhne ko haraam qaraar dete hain.

Q: Aksar log ye kyou'n kehte hain ke Daadhi Rakhna mahez ek sunnat hai?

A: Iski kai wujuhaat hain:

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[1] [Bukahri]

[2] [Muslim]

Pehli to ye ke un mein se aksar ko ye nahi maloom ke unki ye baat Quran e Kareem aur Ahaadees e Sahiha ke qatan mukhaalifat hai jis mein ke waazeh taur par daadhi rakhne ko waajib qaraar diya gaya hai wo ye bhi nahi jaante ke unki ye sonch saabiqa buzurgo’n ki sonch ke bhi bar-aks hai.

Doosri ye ke unhe’n ye bhi nahi maloom ke ulama ikraam ne is aayat jis mein Allah Ta’ala ne shaitaan e mal-oon ka daawa zikr kiya hai ke:

Main Unhe’n Biz-zaroor Behkaaunga
To Wo Yaqinan Allah Ki Banaai Hui
Shakl Bigaad Denge.

لَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ.
(Surah-an-Nisa: 119)

Ulama Ikraam ne to is aayat se ye samjha ke daadhi mundhana dar asal Allah ki banaai hui shakl ko bigaadna, shaitaan e mardood ki marzi par chalna aur Allah ki shariyat ki mukhaalifat karna hai.

Teesri ye ke unhe’n is baat ka shuoor nahi hai ke daadhi moondhna dar asal majoosiyo’n ki mushaabahat ikhtiyaar karna hai jabke Nabi e Kareem ﷺ ne hame’n unki mushaabahat karne se sakht mana farmadiya hai, jaisa ke mundarja-zel sahih ahadees e mubaraka se saabit hai.

Pehli Hadees:

Farmaan e Nabawi ﷺ hai ke: “*Mushrikeen ki mukhaalifat karte hue daadhi rakho aur moonche’n katro*”. (Bukhari)

Doosri Hadees:

Farmaan e Nabawi ﷺ hai ke: “*Moonche’n katro aur daadhi badhaao is tarha majoosiyo’n ki mukhaalifat karo*”. (Muslim)

Chauthi ye ke wo ye nahi samajhte ke daadhi moondhna fitrat ke khilaaf hai jaisa ke sahih muslim ke ek hadees mein hai ke: “*Ayesha (rza) kehti hain ke Rasool Allah ﷺ ne farmaya ke 10 kaam fitri khaslate’n hain: Mooche’n katarna, daadhi mundhaana, miswaak karna, naak sanakna, naakhun kaatna, ungliyo’n ke jod dhona, baghal aur zer e naaf baal saaf karna aur istinja karna*”.

Paachwaa’n ye ke daadhi sabhi Ambiya Ikraam عليهم السلام ki sunnat hai.

Chatti ye ke wo ye nahi jaante ke jo shakhs daadhi moondhta hai to ulama ikraam use aurato’n se mushaabahat ikhtiyaar karna gardaante hain, jabke Nabi e Kareem ﷺ ne aurato’n se mushaabahat ikhtiyaar karne se mana farmaya hai jaisa ke sahih bukhari ki mundarja-zel hadees se saabit hai.

Ibne Abbas رضي الله عنه kehte hain ke: “*Rasool Allah ﷺ ne un mardo’n par laanat bheji hai jo aurato’n ki mushaabahat karte hain aur un aurato’n par laanat bheji jo mardo’n ki mushaabahat karti hain*”.

Mushaabahat ke liye zaroor nahi ke mard aurat ki har cheez ki mushaabahat karte tab hi mushaabahat maani jaaegi balke aurat ki kisi ek khusoosiyat ki mushaabahat karna bhi mushaabahat mein daakhil hai daadhi moondhne se aurato’n ki thoodiyo’n se mushaabahat hoti hai.

Daadhi Moondhne Ke Asbaab

Pehla ye ke in nusoos-e-sharia se adm waaqfiyat jo ke waazeh taur par daadhi moondhne ya ghair mashroot taur par use katarne ke khilaaf hain aur aisa karna haraam qaraar dete hain. Yehi jahaalat yehi har musibat ki jad hai.

Bahut se log to aise hain ke jo daadhi bila kisi daleel ke mahez ek sunnat samajhte hain jabke bahut se aise bhi hain joke un baaz aise ashkhaas ki shakhsiyat ko daleel banaate hain jinka thoda bahut taalluq deeni uloom se hota hai aur wo ya to daadhi moondhte hain ya hadd se ziyaada choti rakhte hain, jabke unka ye amal na sirf ye ke ahaadees e Rasool Allah ﷺ ke mukhaalifat hota hai balke Abdullah bin Umar رضي الله عنه ke fe’l ke bhi baraks hota hai, is qism ke log aise ulama e soo ki shakhsiyato’n se mutaassir hote hain aur unhe’n apne liye ek qawi daleel samajhte hue kehte hain ke dekho falaa’n aalim aur falaa’n mufti….. Kya ye sab gumraah hain? Kya unhe’n nahi maaloom ke daadhi mundhana ya katarna haraam hai?

Ye bechaare samajhte hain ke wo sacche hain, halaanke ek haqiqat aisi bhi hai jise wo nazar-andaaz kar rahe hain, wo ke ulama bhi aakhir bashar hain, un mein se kuch jaante-boojhte bhi ghalti kar baethte hain, aisa bhi hota hai ke kuch ulama aisi cheezon ke baare mein nahi jaante joke doosro’n ke nazdeek bahut waazeh hoti hai aur bahut se aise hote hain ke jinhe’n kis ilmi daleel ka pata nahi hota ya ye ke wo masla ko koi khaas ahmiyat nahi dete kyounke wo un masaael par sirf suni-sunaai baato’n par amal karte hain, khud unki apni koi ilmi tehqeeq nahi hoti, chunaache har musalman jise haq baat maaloom hogai hai use chaahiye ke us par amal kare kyounke roz e qiyaamat usse uske aamaal ke baare mein poocha jaaega naake doosro’n ke amaal ke baare mein!

Chunaache is qism ke logo’n ke liye waazeh aur sareeh nusoos sharia bayan karen chaahiye joke daadhi moondhne ko haraam qaraar dete hain, phir agar uske bawujood bhi wo un ahkaam se roo-gardaani kare’n jabke unhe’n uske waajib hone ka ilm ho chuka hai to yaqinan gunahgaar aur gumraah hain, chaahe wo kitna hi khair ke kaamo’n mein badh-chadh kar hissa le’n. Chunache agar un mein se koi namaz padhaae, jabke doosra koi daadhi waala maujood ho to uske peeche namaz nahi padhni chaahiye.

Doosra ye ke baaz daadhi moondhne waale ye acchi tarah jaante hain ke daadhi moondhna haraam hai, magar wo apne mansab ya naukri ya logo’n ke mazakh udaane ke khauf se ya pas maanda kehlaane ke dar se daadhi nahi rakhte.

Aise logo’n ko chaahiye ke wo aisi bodi baato’n ko fauran chodhde’n aur daadhi rakhe’n warna wo gunahgaar, gumrah aur zaeef ul imaan honge kyounke logo’n se sharmate hain magar Allah se nahi shamaate, logo’n se darte hain magar Allah se nahi darte, wo Allah par tawakkul nahi karte, Allah Ta’ala ki zaat e mubaaraka aur uske asma o sifaat par unka aqida nihaayat faasid hai.

Aur jahaa’n tak un logo’n ka taalluq hai jo ke deen par amal karne waalo’n ka mazaakh udaate hain to wo kufr mein padh gae hain aur islaam se faarigh ho gae, kyounke jo is daadhi waale ka mazaakh udaata hai to goya wo Allah Ta’ala, uske Rasool Allah ﷺ aur unke tamaam ashaab ikraam aur tamaam buzrugo’n ka mazakh udaata hai, kyounke wo sabhi daadhi waale hain.

Teesra ye ke baaz aise hain ke jo jaante hain ke sharai nusoos ki roo se daadhi mundhaana haraam hai magar wo us mein her-pher karke ya to daadhi rakhne ko mahez ek sunnat qaraar dete hain ya sirf mustahab kehte hain aur apne us maqsad ke husool ke liye aisi-aisi taawilaat gadhte hain ke jinka asal sharai nusoos se koi taalluq nahi hota, aise logo'n ke dil ya to murda ho chuke hote hain ya wo apni nafsaani khwahisho'n ke peeche padh kar sahih aur ghalat ko khalat-malat kar dete hain.

Un logo'n par rad joke sahih aur waazeh ahaadees mein her-pher karke jhooti riwaayat ke saath khalat-malat kar ke daadhi mundhaane ya bil-mashroot chota karne ko jaaiz qaraar dete hain.

Is qism ke hazraat Tirmizi mein waarid ek riwaayat ka sahaara lete hain jo ke kuch you'n hai:

① "*Amr bin Haroon al-Balakhi apni daadhi ko tool o arz se katra karte the*". Ye riwaayat intihaai zaeef hai, balke iska ek raawi Amr bin Haroon to aisa hai ke jiske baare mein Imam Yahya bin Maeen [Maahir Uloom-e-Hadees] kehte hain ke: "*Wo parle darje ka jhoota aur khabees shakhs hai*". Aur Shaikh Saaleh bin Jazrah kehte hain ke "*Wo Kazzab hai*". Aur Imam Ibne Hajar رحمه الله kehte hain ke wo matrook hai. Chunache jab sahih ahaadees ke ahkamaat ko zaeef riwayaat ke zariye nahi badla ja sakta to bhala jhooti riwayaat ke zariye kyonkar badla ja sakta hai.

② In logo'n par rad joke un sahih ahaadees par jo ke mukammal daadhi rakhne aur us mein se kuch bhi na katarne par dalaalat karti hain, Sahih Bukhaari mein Abdullah bin Umar رضي الله عنه ki riwaayat ke zariye heela taraashi kareke, amal nahi karte. Sahih Bukhari mein Abdullah bin Umar رضي الله عنه ki riwaayat you'n hai: "*Nabi e Kareem ﷺ ne farmaya: Mushrikeen ki mukhaalifat karte hae daadhi rakho aur mooche'n katro*". Aur Abdullah bin Umar رضي الله عنه jab hajj ya umrah se faarigh hote to apni daadhi ko apni mutthi mein pakadte phir jo baal mutthi se zaaid hote unhe'n kaat dete.

Is hadees mein kaheen bhi nahi hai ke Abdullah bin Umar رضي الله عنه dadhi moondhne ya bila-mashroot khat banaane ko jaaiz qaraar dete the, balke ziyaada se ziyaada agar koi baat is hadees se akhaz ki ja sakti hai to wo sirf itni hai ke wo mutthi bhar daadhi se baal ko kaat diya karte the.

Chunache agar ham is masla mein surkhroo hona chaahte hain to hamare paas sirf 2 raste hain.

Pehla Raasta: In Sahih zaahiri ahaadees e Nabavi ﷺ par amal kiya jaae jo waazeh taur par mukammal daadhi rakhne aur kuch bhi na kaatne par dalaalat karti hain, ye raasta mere nazdeek sab se mahfooz raasta hai.

Doosra Raasta: Abdullah bin Umar ؓ ki riwaayat par amal kiya jaae kyounke wo ek sahaabi ki sharai nusoos ki samajh ki baat hai, magar wo musalmaan jo ke Abdullah bin Umar ؓ ki is riwaayat par amal kare to use caahiye ke mutthi se kam daadhi ho to use na kaate. Chunaache wo log jo na to waazeh ahaadees par amal karte hain aur na hi Abdullah bin Umar ؓ ki riwaayat par amal karte hain wo shariyat ke mukhaalif hain aur apni hudood se tajaawuz karte hain, kyounke:

Awwalan: Unho’n ne Sahih ahaadees ko pase-pusht daal diya

Saniyan: Unho’n ne salaf o saaliheen ke ijtihaad ko bhi nazar-andaaz kardiya aur is tarha wo bidati ho gae. Agarche log sirf Abdullah bin Umar ؓ ke ijtihaad ke mutaabiq hi amal karne lage’n to bhi musalmaano’n mein koi daadhi moondhne waala na rahe kyounke aksar logo’n ki daadhi mutthi se ziyada nahi hoti balke mutthi baraabar bhi nahi.

③ Baaz log Sahih ahaadees ko apni marzi ke mutaabiq modh lete hain masalan kuch ye kehte hain ke deen ka taalluq dil se hai, Allah Ta’ala bhi hamaare dilo’n ko dekhta hai, deendaari daadhi se nahi hoti. Aur phir ye hazraat apni us aul-faul daleel ko taqwiyyat dene ke liye kehte hain ke dekho badi-badi daadhi waalo’n ki taraf! Kitna haraam khaate hain!! Aur kya-kya karte hain, phir bhi khud ko nek dil kehlaate hain!!

Kuch aise bhi daadhi moondhne waale hain jinhe’n shaitaan behlaawe deta rehta hai ke abhi meri umr hi kya hai? Haalaanke wo 30 saal se bhi ziyaada ka ho chuka hai, kuch you’n bhi kehte hain ke jab Hajj kar loonga ya jab shaadi ho jaaegi tab In sha Allah daadhi rakhunga, ya is qism ke doosre bahaane taraashte rehte hain, jiski buniyaadi wajah sirf nafsaani khwaahisho'n ki paerawi karna hai, hatta ke Allah Ta'ala ki taraf se bhi adm-e-taufeeq ho jaati hai, Allah aisi bad-bakhti se hame'n bachaae rakhe.

Aise logo'n ko us hadees ke baare mein bataana chhahiye jo ke Sahih Muslim mein waarid hui hai, jis mein waazeh taur par mazkoor hai ke, Nabi e Kareem ﷺ ne farmaya: "*Allah Ta'ala na to hamare tumhare jismo'n ko dekhta hai aur na hi tumhaari surato'n ko, albatta wo tumhare dilo'n ko dekhta hai*". Uske baad ek ahem baat farmai jise is qism ke log nazar-andaaz kar dete hain. Farmaya: "*Aur tumhare amaalo'n ko dekhta hai*". Ye izaafi baat bhi Sahih Muslim ki hadees mein hai, kitie ahem baat!!

Is ke baghair log hadees ka ghalat matlab nikaal lete hain aur jab unhe'n amali taur par ahkaam e sharia masalan daadhi rikhna aur kuffaar ki mushaabahat ikhtiyaar na karne ke baare mein kaha jaata hai to wo yehi kehte hain ke asal cheez to dil hai aur phir is hadees ke ek hisse ko bataur daleel pesh karte hain aur baqiya ko pase-pusht daal dete hain, halaanke ye bhi usi hadees ka tukda hai, jis mein ye baat waazeh taur par bataai gai hai ke Allah Ta'ala tumhaare aamaal ko bhi dekhta hai, chunache agar aamaal nek hue to unhe'n qubool farmaaega warna mustarad kardega jaisa ke kai ahaadees se saabit hai.

Nabi e Kareem ﷺ ka farmaan hai ke: "*Jis ne hamaare deen mein koi nai baat shaamil ki to wo amal na-qaabil e qubool hoga*".

Sacchi baat to ye hai ke jab tak aamaal acche na ho'n dil bhi nek nahi ho sakta, isi tarha aamaal bhi usi waqt acche honge jab ke dil nek ho, usi mazmoon ko Nabi e Kareem ﷺ ne ek bahut khoobsoorat paeraae mein bayaan farmaya, jaisa ke Nomaan bin Basheer رضي الله عنه ki riwaayat mein hai: "*.....Yaad rakho ke jism mein gosht ka ek tukda hai, agar wo theek ho jaae to saara jism theek rahega aur agar wo kharaab ho jaae to phir saara jism kharaab ho jaaega, acchi tarah jaan lo ke wo dil hai*".

Is hadees se bilkul waazeh ho gaya ke Allah Ta'ala dilo'n ko bhi dekhta hai aur aamaal ko bhi, naake sirf dilo'n ko, aur is mein kya shak hai ke daadhi rakhna deegar aamaal ki tarha ek amal hai jise Allah Ta'ala dekhta hai. Lihaaza har musalmaan par waajib hai ke wo is baat ka yaqeen rakhe ke Allah Ta'ala uske saare amaal dekhta hai, chaahe wo bazariye aazaa ho ya dil ke ho'n ya zabaan ke, you'n bhi ham apni aam roz-marra ki zindagi mein kisi musalman ke mutaalliq koi raae qaayam karte hain to uske zaahiri aamaal ko dekhte hue karte hain, hamaara deen bhi hame'n yehi hukm deta hai ke ham zaahiri aamaal ke natija mein faisla kare'n naake dilo'n ko kurede'n kyounke dilo'n ka haal to sirf Allah Ta'ala hi jaanta hai. Lihaaza jo shakhs daadhi moondhta hai to hamaare nazdeek gumraah hai, illa ye ke wo tauba karle.

Q: Jo shakhs daadhi moondhta hai ya Allah Ta'ala ki nafarmaani karta hai to use duniya o aakhirat mein kya hota hai?

A: Buniyaadi baat to ye hai ke wo Allah Ta'ala ki mohabbat se mehroom ho jaata hai aur khud Allah ke nek bando'n aur farishto'n ke aage sharmida mehsoos karta hai, uski zaahiri shakl se ye waazeh ho jaata hai ke wo Allah Ta'ala se haqiqi kaamil mohabbat nahi karta natija na hi Allah usse mohabbat karta hai, chaahe wo kitna hi daawa e mohabbat karta phire, Allah Ta'ala ne haqiqi sacchi mohabbat karne waalo'n ke liye ek aisi kasoti rakh dee ke har jhooti mohabbat ka daawa karne waale ka daawa faash ho jaata hai, jabke wo amalan Allah aur uske Rasool ﷺ ke ahkaam ki khilaaf-warzi karta hai.

Chunaa-che Allah Ta'ala ne farmaya:

Aye Rasool Allah ﷺ Aap Keh Deejiye Ke Agar Tum Waaqai Allah Se Mohabbat Karte Ho To Phir Meri Ittiba Karo Is Tarha Allah Bhi Tum Se Mohabbat Karega Aur Tumhaare Gunaho'n Ko Maaf Kar Dega.

قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ
اللّٰهُ وَیَغْفِرْ لَکُمْ ذُنُوْبَکُمْ.
(Surah Aale Imran: 31)

Lihaaza is aayat se waazeh ho gaya ke jo Allah aur uske piyaare Rasool ﷺ ki ittiba nahi karta dar-haqiqat na usse Allah mohabbat karta hai aur na hi wo Allah se mohabbat ke daawe mein saccha hai.

Aur jiska ye haal ho to bas usne to khud ko fitan aur azaab mein mubtala kar hi liya kyounke Allah Ta’ala ne un logo’n ko jo uske ahkaam ki khilaaf-warzi karte hain pehle hi tambeeh kardi hai.

Farmaaya ke:

> Jo Log Uske Ahkaam Se Roo-gardaani Karte Hain Unhe’n Chaahiye Ke Ab Hoshiyaar Rahe’n Ke Ab Kisi Waqt Bhi Unhe’n Koi Fitna Laahiq Ho Jaaega Ya Wo Dardnaak Azaab Mein Mubtala Ho Jaaenge.

> فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ.
>
> (Surah-al-Baqara: 165)

Aur is se bada fitna kya hoga ke kisi ko nek aamaal ki taufeeq hi na ho aur na hi us par kisi daant ka asar ho ek bad-bakhti ye bhi hai ke insaan namazo’n ke muaamale mein susti barte, aisa shakhs jo namazo’n ko sahih waqt par adaa nahi karta to use bhi Allah Ta’al ne tambeeh kardi hai ke:

> Aise Namaziyo’n Ke Liye Bhi Halaakat Hai Jo Apni Namazo’n Se Ghaflat Karte Hain.

> فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝٤ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝٥ (Surah-al-Maaoon: 4-5)

Agarche koi shakhs bilkul hi namaz na padhe to uska kya haal hoga?!!

Ek bad-bakhti ye bhi hai ke insaan musalsal jhoot bolne par udh rahe hatta ke Allah Ta’ala ke yaha’n use ‘kazzaab’ likh diya jaae.

Ek bad-bakhti ye hai ke bande ko dheel milti rahe aur wo daadhi moondhne par adaa rahe aur uske gunaho’n mein izaafa hota hi rahe, gunahgaaro’n ki dua bhi qubool nahi hoti, ye bhi kya kam azaab hai ke Allah Ta’ala dua qubool na kar, Nabi e Kareem ﷺ ne duaao’n ki adm qubooliyat ke kai asbaab bayaan kiye hain, jinki aksariyat ka taalluq gunaho’n se hai.

Chunache Nabi e Kareem ﷺ ka farman hai ke: “*Har ek ki dua qubool hoti hai, illa ye ke wo kisi gunaho’n ka sawaal kare ya qata-rahmi kare*”.

Lihaaza jo daadhi moondhta hai to gunahgaar hai uski duaae’n us waqt tak qubool nahi hotee’n jab tak ke wo daadhi na rakh le. Jo log daadhi moondhte hain unhi’n us azeem azaab se bachne ki fikr karni chhahiye.

Daadhi Rakhne Ke Fawaaed Se Mehroomi

Pehla: Ustara ya deegar daadhi moondhne ke alaat ko jab thoodhi aur rukhsaaro’n par phera jaata hai to isse nigahi’n kamzor hone lagti hain aur jo log musalsal aisa karte rehte hain, unki nigaahi’n kamzor hoti chali jaati hain, jabke daadhi rakhne waale hazraat nazar ki kamzori ke is sabab se mehfooz rehte hain jaisa ke mahireen ka kehna hai.

Doosra: Daadhi muzir jaraaseem se mehfooz rakhti hai aur unhe’n gale aur seene tak pohonchne se rokti hai.

Teesra: Daanto’n ke masoodo’n ko qudrati afaat se mehfooz rakhti hai

Chautha: Daadhi ke baalo’n mein aisa chikna maadda khaarij hota hai jo jild ko mulaaym, shagufta aur tar o taaza rakhta hai, jo log daadhi mundhte hain wo us faaede se bhi mehroom ho jaate hain aur unka chehra bhi khushk aur boseeda nazar aata hai.

Paachwa: Daadhi aur maadda-e-tawallud ke darmiyaan kaafi taalluq hota hai, daadhi rakhne se mardaangi mein izaafa hota hai baaz atibba ka kehna hai ke agar koi qaum pusht dar pusht paabandi se daadhi moondhti rahe to aathwee’n nasal mein paeda hone waale logo’n ki daadhi nahi hogi yaani mardaangi aahista-aahista khatam ho jaati hai aur uska asar itni muddat baad zaahir hota hai uska mushahada you’n bhi hua hai ke aam taur par hijdo’n ki daadhi nahi hoti halaanke unke baqiya aazza mardo’n se milte-julte hote hain.

Ye fawaaed maine un kitaabo’n mein se akhaz kiye hain jo daadhi rakhne aur moondhne ke silsile mein likhi gaee hain, main ne unka zikr sirf mauzoo ko mazeed jaame banaane ke liye kar diya hai warna musalmaan ke liye sirf itna hi kaafi hai ke wo apne Nabi e Kareem ﷺ ka hukm mil jaane par us par amal kare aur kisi falsafa mein na pade.